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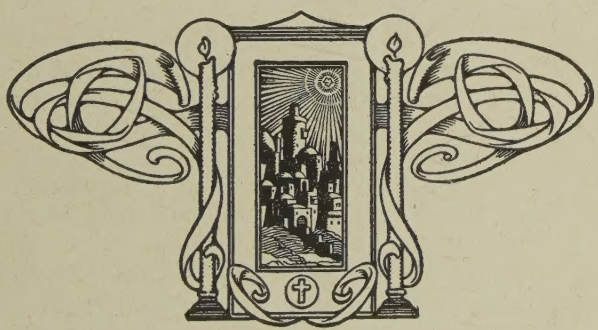

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The Courage to Be Liberal

The Rev. Dean Luther A. Weigle, D.D.
Yale Divinity School

"So faith, hope, love abide, these three; but the greatest of these is love." I Cor. 13:13

I WANT to speak to you on *The Courage to Be Liberal.* It takes courage to be liberal in these days; and it is not always clear just what path to take. Yet the spirit of the liberal is unmistakable. It is the spirit delineated by Paul in this matchless chapter.

Paul was writing to a lot of sham liberals—people who felt emancipated from the scruples of the Jewish law as well as from the superstitions of pagan mythology. They were so exultant over their new freedom as to be unduly inclined to show off. They were contentious, self-centered, and self-indulgent. To be liberal, they thought, is to decry the scruples of others, and to have no scruples of one's own.

Such is not the liberty of the Christian gospel, says Paul; they are merely showing lack of self-control. This letter is one of the sharpest that he ever wrote. The true liberals, he asserts, who are experiencing the real freedom that is in Christ Jesus, are those in whom liberty is disciplined by love.

That Paul was a liberal, I do not pause to debate. It has been contended by some that he was a reactionary who spoiled the gospel of Jesus by giving it a Pharisaic setting and a sophistic doctrinal rationalization. But this contention has about run its course, and is now mainly confined to the cocksure pronouncements of propagandizing opponents of Christianity. The under judgment of present-day scholarship has been expressed by Professor Frank C. Porter in his illuminating study of *The Mind of Christ in Paul.* "The religion of the spirit," he says, "finds its vocabulary and its most convinced and convincing demonstration in the letters of Paul. We may well believe that Paul will prove to be the apostle of that freedom and spirituality which we must have if Christianity is to adjust itself to the new knowledge and needs of our new age."

If by a liberal we mean one devoted to liberty, one who loves his fellowmen, and, best of all, one who actually frees his fellows and posterity from some crippling restraint or limitation, then surely Paul was liberal—Paul, who under God freed the Christian message from bondage to legalism and started it on its way to men of every race; Paul, who found the Christian gospel confined to an incipient Jewish sect and expanded it to a world-wide mission; Paul, for whom there was neither Jew nor Greek, barbarian, Scythian, slave or freeman, but for whom all are members of the human family, mean to be sons and heirs of God. In any roster of the great liberals of human history, Paul must stand close to Jesus, who was the greatest liberal of them all.

I am using the word "liberal," obviously, to denote a certain quality of the human spirit rather than as the label of a party. When William E. Channing, in 1819, preached the sermon which became a platform for the Unitarian movement in this country, he was urged to adopt the name "Liberal." But he refused, saying that it seemed to him presumptuous to use that word as the designation of a party, since it may be applied to men in many fields and with a wide variety of opinions. His modesty might well be emulated. The spirit of the liberal is too great, too far-reaching, too vital, to be pre-empted by any one party, whether in politics or in theology.

The fact is that parties come and go, but the spirit of the liberal abides. The struggle for human freedom is waged al-

ways at those points where freedom is threatened by power or abridged by privilege or confined by tradition. These points change. The line of battle shifts. It may even happen that the protagonists of liberty later become its opponents, when in their hands some hard-won victory for freedom lapses into privilege, and new conditions propound new duties.

There is no reason to be dismayed, therefore, when you learn that at some point or other the position of a liberal party or school has been transcended. Take the field of politics. The great English liberals of the eighteenth and nineteenth centuries, from Adam Smith to Bentham and Mill and Spencer, believed not only in the perfectibility of the human race, but that human progress is inevitable, and that it comes about through unrestricted competition and *laissez faire*. We now see that they were, to say the least, partly mistaken. Take Biblical scholarship. For nineteenth-century liberals in Biblical scholarship, such as Adolf Harnack, the essence of Christianity was a simple and genial affair, based upon what they called the gospel *of* Jesus, as recorded in his sayings in the synoptic gospels; but it now appears that their picture of Jesus was too sketchy, and that the gospel *about* Jesus cannot be ignored.

In theology. Nineteenth-century liberals in theology revolted from that utter pessimism with respect to human nature into which Calvinistic orthodoxy had fallen, and their revolt was emancipating; but the humanism which issued from it went so far as to forget that there is such a thing as sin, and to think of God as a mere appendage to man's desires. From such humanism, we are now rightly experiencing a decided reaction. When you read, then, of "the disintegration of liberalism" or "the decline of liberal theology," it is well for you to remember that these phrases refer for the most part to these three things: the loss of confidence in the inevitability of human progress, the abandonment of a too simple interpretation of the gospels, and the failure of humanism.

But the spirit of the liberal goes on. To use Paul's phrases, our prophecies pass away, our tongues—our curious watchwords, emotional slogans and party-cries—cease, the knowledge of each generation is superseded in the next, but love abides. Love never ends. And love is the determinative factor in the spirit of a liberal.

But what does Paul mean by love? At the risk of seeming pedantic, I remind you that three quite different Greek words are translated into English by the one word "love." These words are *eros, philia,* and *agape*. *Eros* means sexual love, lust, and passion; *philia* means affection and friendship; *agape* means respect and good will. *Eros* and *philia* refer to feelings and emotions; they involve personal intimacy. *Agape,* on the contrary, is an attitude of will and choice; it does not necessarily involve intimacy. The characteristic word which is translated "love" in the New Testament is *agape*. With its corresponding verb, it is used more than two hundred and fifty times, whereas *philia* and its verb appear only twenty-five times. *Eros* is not used at all. When we are told that God is love, that God so loved the world as to give his Son, that the two great commandments are to love God and to love our fellowmen, the word is *agape* or its verb. The love of God for man, of man for God, and of man for man, which is enjoined in the New Testament is not a matter of the emotions or of spontaneous personal affections. It lies within the realm of will and choice.

There is no warrant in the New Testament use of the word "love" for the Freudian attempt to assimilate Christianity to the more primitive religions as only another specious rationalization of sex-motives and sex-behavior. Neither does its principle of love make of Christianity the weakly sentimental thing that Nietzsche decried. Christian love is robust and realistic. Beneath all mystical insights and high emotions to which it may rise, Christian experience is based upon the

ethical principle of respect for personality. "Thou shalt love thy neighbour as thyself" is a direct, vital way of saying what Immanuel Kant said more formally in his statement of the Categorical Imperative: "So act as to treat humanity, whether in thine own person or in that of any other, always as an end and never as a mere means."

The liberal is one for whom this principle is basic. For him all measures are to be tested by their bearing upon persons, for persons are of primary and essential value. The state exists for man, not man for the state. Property exists for man, not man for property. No man or group may rightly be the mere slave or chattel of another. The liberal is against all human exploitation, and against all restraints of individual liberty that are not necessary for the common welfare. He favors only such use of the power of the state as is necessary to afford the conditions for the free development and exercise of the powers of persons.

The liberal believes in education rather than in regimentation by propaganda or by mere conditioning. He seeks the settlement of issues by reason rather than by force or violence. He is open-minded to new truth and ready to learn from experience; but he is not credulous of new fashions and proposals just because they are new. He has faith that beneath all our greed and sin and madness, mankind is sound at heart and fundamentally reasonable; and, if he is a Christian liberal or a Jew who has not forsaken the ancient wisdom of his people, he has faith in the justice, love, and power of God.

Faith is the other great characteristic word of the New Testament. Like the word love, it appears about two hundred and fifty times.

There is a famous definition of faith in the New Testament. The writer of the Epistle to the Hebrews gives it: "Faith is the substance of things hoped for, the evidence of things not seen." We are truer to the meaning of his Greek if we use active verbs in place of the copula "is." Faith gives substance to our hopes; it proves what we do not yet see. Faith is a principle of action. It faces toward the future. It helps to create the good toward which we strive. Faith is that present quality of purpose, of courage, of persistence which is indispensable if we are ever to make great hopes come true. It inspires that loyalty which Josiah Royce described as "the willing and practical and thorough-going devotion of a person to a cause."

There is a common notion that faith is the antithesis of knowledge, that it is concerned with a different set of objects, and that a clear line can be drawn between the things that we can know and the things in which we can only have faith. These notions are mistaken. Faith is not a substitute for knowledge or a rival to knowledge. It is a way of using knowledge. It is based upon knowledge, and it directs and applies knowledge to the accomplishment of high purposes.

Faith goes beyond assured knowledge, of course. It is of the very essence of faith to have courage, to venture, and to dare. Faith demands no antecedent pledge of security, no guarantee of success. Faith inspires creative action which outruns certainty, and which is often directed to ends that are too great to be achieved in any one's lifetime.

It is not easy to be liberal. It demands clear perception, straight thinking, objectivity of mind, and steadfast courage.

Are you liberal? Let me put to you some practical present tests by which to answer that question. Do you resist the insidious propaganda of anti-Semitism? Are you doing all that you can to afford to the Negroes among us their fair share of human opportunity? Can you look forward without fear to closer friendship with Russia? Do you welcome the emergence of China as a nation whose power is to be commensurate with its population and its resources? Are you willing that America should bear its full share of responsibility for the designing and undergirding of a just and lasting peace. In

short, are your thought and action today determined by your fears, or inspired by justice and love and faith?

Never more than today has mankind needed the spirit of the liberal. And never before have men and women of this spirit faced so great an opportunity and responsibility for the creative deed which new conditions of world citizenship require. A new birth of freedom for all mankind is possible in our time.

It has been the fashion for men schooled in the realism of politics to ignore or even to sneer at moral factors as irrelevant to international relations. But the truth is that all lasting relations of mankind rest upon foundations of right and good, upon justice and mercy, upon love and faith. Society cannot be organized upon the shifting sands of the vices. That may be tried, and may stand for a while—it has been tried in our own day—but in due time, the society that is founded upon wrong will fall.

Freedom is a moral concept; and freedom can be secured and kept only when grounded in justice and right. The acutely realistic and closely reasoned book by Professor Fox, of Yale University, on *The Super-Powers* has a word of moral connotation in its sub-title: *Their Responsibility for Peace;* and its places great dependence upon two moral principles—"a belief in the dignity and value of the individual and a disbelief in the state as an end in itself." In his clear-sighted and expertly informative volume entitled *A Time for Decision,* Sumner Welles expresses his belief that "two great moral principles must from the very outset be an integral part of even a provisional international organization. The first is the recognition by all nations of the inalienable right of every people on earth to enjoy freedom of religion, of information, and of speech." The second is "the basic principle that no nation has an inherent or unlimited right to govern subject peoples."

The United States faces alternative temptations now that the war has ended in the defeat of totalitarian Germany and Japan. One is the temptation of power—to seek to dominate the world. The other is the temptation of comfort—to lapse again into the inertia that President Harding called "normalcy." Both are illusions. Of the two, we are more likely to succumb to the second. That is what we did before. But this time surely, if we shrink back from duty, we shall be lost. We must not fail again.

A just and durable world-peace cannot be made, it must grow. All that peace-treaties and international organization can do is to afford conditions favorable to its growth. Among the foremost of these conditions, needed everywhere, is faith—faith that is willing to venture beyond assured self-interest to responsible partnership for the good of all; faith that faces the facts and counts the cost, but will not give up its conviction that what ought to be can be; faith in the fundamental honesty and reasonableness of mankind; faith that cuts through differences of color, culture and creed; faith in justice and good will; faith in the almighty power and the unconquerable love and the healing grace of God.

It is the business of the Church to help men to gain and keep and use such faith. Two great tasks confront the churches now that the war has ended. One is to temper the peace with the Christian spirit; the other is to rebuild the shattered Christian institutions of the ravaged countries. Neither of these great tasks can be undertaken in the mood of sectarian, proselyting denominationalism. They must be undertaken in the spirit of truly ecumenical Christianity, with each group recognizing each other group as a member with it of the one Body of Christ. It is cause for profound gratitude that the plans for the World Council of Churches provide a foundation for this work of spiritual reconstruction.

I have recently been reading the sobering, realistic book by Carl Becker, entitled *How New Will the Better World Be?* in which he cautions us not to ex-

ect that a miraculous change in human ature and institutions will appear after ne War. Well, it may not be miraculous, ut a change *must* appear or the world doomed. And there is one miracle upon hich we can count if we do not resist It is the converting, regenerating power f the Spirit of Christ. He is now, as e always has been, and always will be, e hope of the world.

[This address was delivered before the General Association of The Congregational Churches of Connecticut.]

NOTE: The books which Dean Weigle recommended when he gave this address are:

Gunnar Myrdal, *An American Dilemma*
Alan Cranston, *The Killing of the Peace.*

Sleeping Through a Revolution

The Rev. Professor Halford E. Luccock, D.D.

Repent, for the Kingdom of heaven is at hand. Matt. 4:17
The former things are passed away. Behold, I will make all things new. Rev. 21:4

FOR a few days last summer, I became, quite literally, an isolationist. A fog had settled down on the aine coast, where I was staying in a tle house, and I was isolated, unable make any entangling alliances with any reign power, not even with the village mile and a half away.

In that time I soon exhausted the rary of the house I was in; or, rather, got enough of its principal variety of oks. They were almost all murder ries and in two days even my appetite r homicide was quite appeased. Then found in a corner of the bookcase an d copy of Washington Irving's *Sketch ook*. At least, it was not manslaughter, I read it. And thus, for the first time many years, I re-read the story of Rip an Winkle. I was startled by something it that I had never thought of before. nat was the sign on the Inn in the little wn along the Hudson from which Rip ent up into the mountains for his long eep. When he went up the sign had a cture of George the Third. When he me down, it had a picture of George e First—"first in war, first in peace, d first in the hearts of his countrymen." p, looking up at that picture of George ashington, was completely lost. That tle incident suggests that the most striking thing about the story of Rip Van Winkle was not that he slept twenty years (most any one could do that!) but that he slept *through a revolution.* While he was peacefully snoring up on the mountains, there had been a great overturn which had completely changed the face of his world. But Rip did not know anything about it. He had been asleep.

A few days later I was talking to a man who was giving me his opinions, *seriatim* and *in extenso,* on nearly everything in the world. I cannot tell you all of his wisdom, but I can give a small arc from which you can readily compute his whole circle. He thought that every member of the C. I. O. ought to be in jail. He thought that the income tax was the greatest crime since the crucifixion. And I said to myself, "Here is Rip van Winkle in the flesh! An overturning revolution has been going on in his world in these years and he has slept right on through it."

That is one of the great liabilities of life, is it not, of sleeping through a time of great change, and failing to achieve the new mental attitudes which the revolution demands? History is full of it. Kings have been great sleepers. We have a proverb which says, "Uneasy lies the head that wears a crown." But it is rather

rare to find a king who was troubled with insomnia. Louis Madelin, in his *History of the French Revolution,* describes vividly the opening of the States General in France on the eve of the French Revolution. Louis XVI attended in royal robes, and sat on a throne. The Bishop of Nancy gave an address picturing the appalling condition of the French people. But the King, having eaten a big dinner, went to sleep, and the Bishop's address was punctuated by the sound of royal snores. Another instance is to be found in the correspondence of the Czar Nicholas II of Russia, when he was in a railroad car at the Russian front just before his government collapsed, in the first world war. In a letter to the Czarina he wrote, "I am sorry that the children have measles. I miss my evening game of cribbage very much." That was a royal snore! The world was coming down about his ears, a great turning in history was being made, and he was interested in two things, measles and cribbage!

It is a very real danger of our time, that of just sleeping through the revolutions of our generation. Of course there are few words so lightly tossed around as that word "revolution." We are not thinking here of any political revolution, such as a communist revolution, or a Nazi one, but in the broader sense of real changes in the conditions of life which call for changes in thinking and attitudes and actions which fit them. In the biological world when an organism faces a novel situation, old responses will not suffice, a new response is called for or failure results. That is just as true in the social world.

In the words of Jesus, which serve as our text, the opening words of his preaching ministry, we have a call to change in order to fit new conditions. "Repent," he cried. "Change your mind, for a new order is at hand."

Look briefly at two or three genuinely changed situations, in which, in the words of our other text, some "former things have passed away."

I

There has been a change, a turning over, in much thinking about the necessity of spiritual foundations for life. That has been a quiet revolution, and a great many people have slept through it. The years of catastrophe have brought, in the most unlikely places, the recognition that something terrible happens when God drops out of the landscape. When God disappears from a dominating place in the lives of men there is a loss of the positive basis for the fundamental ethical code of western civilization. Many of you are familiar with the playful verses of Gamaliel Bradford, written in the 1920's, and satirizing a prevailing mood. The verses are headed, *Exit God:*

"Of old our father's God was real
Something they almost saw
Which kept them to a stern ideal
And scourged them into awe.

I sometimes wish that God were back
In this dark world and wide
For though some virtues he might lack
He had his pleasant side."

That is just a bit of light satire, at which we may smile. But it finds a terribly real echo in this devastated world of 1945—"I sometimes wish that God were back!" For when a spiritual order of life disappears, the sun goes down at noon. Mr. Hitler boasted in *Mein Kampf* that he would free the world from the curse of Mt. Sinai. We had a chance to see rather clearly what a world freed from the curse of religion looks like. And we do not like its looks. Here is evidence of that revolution in thinking about the relation of religion to our world, given by a man entirely without bell, book or candle, Waldo Frank, novelist and critic. In his book, *A Chart for Rough Waters,* he wrote, "Europe has been in rough waters ever since it broke with the great tradition. The Great Tradition is the Hebrew-Christian tradition, the Christian tradition which had enormously enhanced the individual with pride of immortality

d a God come down to earth; and the ebrew tradition of justice and brother- od. The Great Tradition is the sense at the individual has purpose and direc- n and dignity and value because God in him."

There has been a revolution in the nking of millions in regard to the rela- n of religion to human welfare. That s been a big change since 1936, when rold Laski wrote quite glibly in *The tion,* "'If I were Dictator,' I would e to see a world marked by two things, edom of personality and a rapid ero- n of organized religion." Well, he has d a chance to see part of his wish! d was pushed off the stage in Nazi rmany; there was a very rapid erosion organized religion. But what happened "freedom of personality"? The massacre four million Jews—is that freedom of sonality? The strait-jacketing of hun- ds of millions of people—is that edom of personality?

A philosopher, Prof. William E. Hock- of Harvard, has put this revolution thinking in very clear words. He points that there are no "rights of man" t are not grounded in the conception a divine value of man. There are no called "rights of man" based on reason, t are not at the mercy of opportunism. hey are merely based on considerations social health, when the conceptions of ial health change, as they did violently Nazi Germany, the "rights" are left hout foundation. The church is the stee of the only principle which can port the rights of man, the principle ted in the Christian faith of the su- me worth of all persons as sons of d.

Do not sleep through that revolution! is time to drop our hesitations and tative ventures about the relation of Christian revelation to our world. ne one once said of Arthur James four, the British statesmen and phi- pher, that he really believed that and two make four, but felt that a tleman would not press the point! If that is what a gentleman does not do, then Christianity is no religion for a "gentleman." For it does and must "press the point" that there is no other name given in heaven or on earth whereby we must be saved.

II

A second profound change which calls for a new response, *is the fact that in our time, for the first time in history, there are enough of the products of earth to go around the whole human race.* That is the biggest change since our first sub-human ancestors killed each other because of a scarcity of food. That is a quiet revolution, but a deep-going one. There is enough for the whole human family at the world's boarding house. That was not true 150 years ago when Malthus scared men into terrified fright, and made them willing to welcome any scourge that would carry off surplus millions and thus keep them from pressing on the food supply—whether war, or disease, or an iron law of wages that kept men, women and children hovering near the starvation point.

It is true now. There is an adequate potential in the power available to do the world's work and to do it well. Dr. Kirtley Mather has recently estimated on the basis of scores of scientific explorations, that both in the reproducible and non-reproducible resources there is enough to last for a thousand years, if intelligently used.

The major question for this century, then, is "Can we bring our thinking up to fit this tremendous fact, or will we sleep through it? Will we go on with obsolete out-moded cut-throat ways that were evolved in days of scarcity?" The greatest tragedies of history have occurred when theories persisted which no longer fitted the changed facts. Dr. Harry Overstreet has made the judgment that one person, long accorded an accolade for heroism, the boy who "stood on the burning deck," was not really a hero at all. He was just a person who did not have

gumption enough to adapt himself to a changing situation! This change in the facts does not demand that we sign on the dotted line of any collectivism program. It does demand that we learn to think and act in terms of the welfare of all. It demands that we see that social health comes before private aggrandizement, ahead of limited production and monopoly prices, ahead of tariff walls for the benefit of groups.

Not long ago I sat in a train beside a voluble man, who gushed forth with all the spontaneity of a reliable geyser about himself and his business. He told me that he was a gambler, and in a special variety of gambling. He said, "I am in the numbers game. What are you in?" I told him that I was in the teaching "game." He was a broad-minded man and replied, "Well, I guess that is a good racket, too." I admitted that it had its points. Then he went on to explain that he made his profits out of people who thought that certain numbers were "lucky." He felt that that was all a delusion, but a profitable one for a person in the "policy game." "Remember," he solemnly warned me, "there are no lucky numbers." I have thought often of that remark, and can say that there *are* some "lucky numbers." I can think of two, off hand. One is the number—one hundred and thirty-five million. That is the population of the United States. That is the only number in which it will be well or safe to think, in terms of the welfare of all the people. The other "lucky" number is two billion, approximately the population of the globe. That will be a hard number to manage, for our mathematics is not adequate to handle it, and our mental and spiritual powers are not accustomed to cover so large a number. But we had better learn quickly to do our thinking and acting in terms of that number, for to think in terms of anything smaller will be tragically "unlucky." That is all the more clear since that day in August when the world had a new birthday—or death day—when the atomic age began.

We get a sharpened focus on our task as Christians when we remember that in the backwash of every war there is always a wave of economic reaction. There is an obligation on us all to work to help preserve and extend the social gains of a generation. The history books record for us the sorry days that followed the first world war, marked by strong anti-labor, anti-liberal, anti-Negro, anti-Jew movements and hysteria, and a sordid carnival of red scares and witch hunting.

In particular, we must be on our guard against the distortions of thinking which strives (backed by ample funds) to make it appear that every effort to safeguard welfare and spread it, every effort to employ the full resources of the country to provide employment and economic security, is "idealistic moonshine." A magnificent answer to that propaganda has been made by one of the foremost living poets, John Masefield, the British Poet Laureate. His words were written of England, but they apply just as truly to America:

"And never think that poets want the moon.
They want an England better than the last,
An England using to the full its skills
Not the dead England of our discontent
Where lifelong weariness just paid the rent
And long-dead custom set the dreary tune
Forever thwarting the hero's will
And riveting each daybreak to the past."

III

No labored words are necessary to point out *the relation of this theme of sleeping through a revolution to the atomic age on which we have entered.* That was literally "the shot heard round the world," which will go on reverberating through all time. It makes old words of Scripture gleam with new light—"Though I walk through the valley of the shadow of death." Through all the years ahead in a new and terrifying sense, mankind

will be walking "through the valley of the shadow of death."

It is imperative that we see the relation of that vast impersonal force for destruction in relation to one person, one individual, to ourselves. I hope I can put it into a picture which has etched itself deeply into my memory. It was in the report in the New York *Times* of the first newspaper correspondent, a Japanese, who went into the city of Hiroshima after the bombing. He wrote that he went on a double mission, to look at what seemed to resemble an explosion of the universe (which it really was) and also to find, if possible, one person—his mother. It looked strange—to be in the presence of the results of such a vast impersonal force, and still be supremely concerned over one person. That is as it should be. That concern has something to tell us, not only of the strength of human affection, but about the order of importance of things in the world. The basis of hope for the world lies in what happens in the minds and hearts of individuals. As it was in the beginning, it is now and ever shall be. The atomic bomb or any other means of devastation does not go off by itself. It is set off by *persons*. The task and opportunity of the church is to make compelling the relation of one person to the hope of the world, so that all shall feel there personal responsibility. For people are history. The question raised in the first century is terribly timely, it has a priority importance today—"What manner of persons ought we to be?"

May we be dedicated to the task of making adequate the spiritual power for salvation. It begins in us, if it is to begin anywhere. As a picture of the personal responsibility which comes to each of us, let me ask three questions, following a sharp and vivid picture to be found in the novel by J. B. Priestly, *Daylight on Saturday*. The novel portrays the life in an armament factory in England during the war, with all the human relationships and problems involved. There is bitter conflict among the workers, and a superintendent and a workman are talking it over. The superintendent says, with a sigh of despair, "We can't even get together to save ourselves from these devils (the Nazis) without quarrelling among ourselves every five minutes. We're doing a useful job here,—an urgent job—as you know, yet look at us. I say again, What's the matter with us all?"

"My feeling is," said Sammy slowly, struggling with his thought, "my feeling is, Mr. Cheviot, that people 'aven't much to get 'old of. They don't know where they're goin' or what it's all about. They feel a bit empty inside, and nobody tell's 'em. The films don't tell 'em. The pint and gin and what's it they have at the local don't tell 'em. They're just goin' around in a circle, you might say. You listen to 'em, Mr. Cheviot. They're always sayin' 'So what?' It always frightens me, that 'So what?'"

"It always frightens me too, Sam, but surely there are plenty of chaps ready to tell 'em where they're goin' and what it's all about, parsons, professors and writers and so on."

Sam answers, "But I fancy most of them don't know, neither. And if they did and were certain they'd come a runnin' with the good news. And peop'll listen, all right if a proper message comes through."

Will you let those words sink deep into your mind—*"If they did know, and were certain, they'd come a runnin' with the good news."* They are truly the words of God to His church today. Could any words more clearly express the needed motive power for the evangelistic work of the church of Christ today—to come a runnin' with the Good News, to a world that desperately needs it for its salvation?

Here are the three questions:

Do you know any good news for the world?
Are you sure of it?
Will you come a runnin' with it?

Pastoral Epistles II

Concerning *THE CALL TO THE MINISTRY.*

Brothers in the Ministry, Greeting—

Recently when asked to prepare an article for the *Christus Victor* news sheet on "The Call to the Ministry," I asked to be excused because I planned to make that the subject of this Pastoral Epistle. Today much less stress is being placed on the "Call to the Ministry" than formerly. Some are even inclined to discount its validity. They recall the story of the young farmer who in a vision saw "P. C." in the sky. He concluded that meant "Preach Christ," when he should have taken it to mean "Plow Corn."

In the modern approach to religion the tendency is to eliminate the distinction between secular and sacred. It is rightfully assumed that since all life is sacred any business or profession which ministers to human welfare and happiness is also sacred, whether it is social service, teaching, or preaching. The Ministry is put on a level with all the others; often it is placed last instead of first on the list. Psychology also enters the picture. The call to the Ministry is reduced to human terms, God is left out of the equation. If a man has a love for his fellow men and wants to help them, and if aptitude tests indicate that he will be happy and successful in the work, that constitutes a call which is approved as valid in the examination of the average ordaining Council.

For these reasons the Ministry is coming to be regarded more and more as a profession and less and less as a calling. Questions of salary and chances for preferment tend to outweigh opportunities for sacrificial service. I do not wish to seem critical of these modern tendencies. Undoubtedly much can and should be said concerning the sacredness of other callings. But is there not danger lest, in seeking to elevate them, we lose the peculiar significance of our own?

Aptitude tests should undoubtedly be used to prevent men from entering the Ministry who are mentally and temperamentally unfit for the service. What I want to emphasize is that in the call to the Ministry there is a something more involved which makes the difference between its being a profession or a calling,—that is God's part in the transaction. Unless there is a divine urge, a sense of Mission, a set of compelling convictions, and a complete dedication of his life to seek to know and to do the will of God, no matter how well qualified and equipped a many may be, he lacks the one thing which makes him a true minister of the Gospel. This "something more" must be added if we are to save our high calling from being just another profession.

There will be some who will say that we should not be overmuch concerned because there always have been ministers more interested in their careers than in their calling. My answer is that it has never been professional ministers and preachers who have moved the world. They may have been successful and popular, they may have occupied high places in the Churches, but they have never been world movers. It has been men like Paul who cried, "Woe is me if I preach not the Gospel," who have turned the world upside down. It has been missionaries who have literally thrown their lives away, who have evangelized the nations. It has been Social prophets, who have not counted their lives or their reputations dear, who have been the pioneers of a new order. These are they who have been used of God for the accomplishment of his eternal purpose.

There is evidence that we are returning to a new realization of the importance of this Call to the Ministry. There is a deep hunger, a sort of inarticulate expectancy among our people everywhere, to hear the authentic word of God from their preachers. And there is a growing group of men, especially among the younger ministers, who are answering that call. A phrase, coined at the close of the last war, "it is either Christ or chaos," alas, turned out to be little more than high-sounding rhetoric. Today these men realize that it represents a terrible alternative. Enduring peace can come only to men and nations of good will. God's call today is for the mobilizing of such men and women in Christian churches and communities all over the world. It is a tremendous task that must be faced. Again as Isaiah heard it in the temple, the Spirit of God is saying, "Whom shall I send, and who will go for us?" The answer is now, as it always has been, "Here am I, send me."

Yours to answer the Call,

14 Beacon St., Boston, Massachusetts. HORACE F. HOLTON

The Minister's Own Spiritual Life

(Especially My Own)

The Rev. J. Morriston Thomas, D.D., D. Litt.
Ravenswood Congregational Church, Chicago, Illinois

THIRTY-THREE years ago in Fullerton Hall at the Art Institute of Chicago, Dr. Frank Gunsaulus reviewed, for a large audience of ministers, his Yale Lectures on Preaching which had recently been published under the title, "The Minister and the Spiritual Life." At parting that morning he turned to me and said "Accept this book as a token of remembrance."

I have that volume beside me as I write. Throughout the years it has been valued both for its message and its personal associations. Its elevated periods, its majestic interpretations are obvious to all readers, but to those who were fortunate enough to know Gunsaulus, the words are immediately clothed in the magnificent music of that powerful voice whose range and tone charmed in the auditorium the greatest audience of his generation. The book discloses the minister in the discharge of his official functions; as one who, secure in the possession of his gift, imparts it to others in the superb confidence of one who deals in superlative values.

For the most part it represents that aspect of the minister's life which the public recognizes; with casual, but not specific, enumeration of the forces which have contributed to his personal equation. Here is the portrait of a master of the spiritual life who has finely integrated his message with the fundamentals of the Gospel and the social implications of his generation. Those people who knew Gunsaulus will have no hesitation in asserting that his book is a true portrait of himself, however far from his mind the autobiographical intention might have been. He was one of the kindest and humblest men in his profession, and was passionately swayed by the ideals which he so earnestly champions in his Yale Lectures.

I

But if the average minister is as curious as I am, he should like to discover how Gunsaulus came to be this way. What moved the lad born in Holmes County, Ohio, to take the path which led to such personal distinction? What attitudes did

he assume, what labors did he perform, what exploits did he secretly accomplish to cause Jove to place before him that ambrosia which allied him to the divinities? We do not know; we can merely guess. But his public writings reveal areas of individual exploration especially in literature and art which are not usually called for in the ordinary curriculum.

He happened to be a famous minister, but he makes no capital of this. He is anxious to prove that any one who seeks spiritual power may become the kind of preacher he describes: "This grace have all his saints." He makes it very clear that the occupation and the preoccupation of the aspirant is to learn to become Christian in thought and deed, and that all his private life should be consciously directed to that end. "Greatness" is a quality which follows the pursuit of this ideal. In the book his heroes are spiritually-minded men, all familiar to him, though some of them are known to us just because he names them.

One time Gunsaulus told me that in his life-time he had heard three supreme preachers: Richard Salter Storrs of Brooklyn, Joseph Parker of London, and Thomas Jones of Swansea. Now the first two are known to all of us; but who knows about Thomas Jones, and where is Swansea?

On one of Ozora Davis' visits to my study he took occasion to say that his hobby was the collection of sermonic literature. I asked him if he possessed "The Divine Order" by Thomas Jones? He did not; so I gave him one of the two copies in my library. A few days later he called me over the telephone and said, with the utmost enthusiasm that it was definitely the finest volume of sermons he had ever read. Hailing myself from Swansea I have been in possession of much of the great preacher's legend; and I know that he achieved distinction because he directed all his energies toward the enrichment of his mental and spiritual life. In his thirties he was one of the great figures of the Welsh pulpit. He might have been satisfied with that. But he sat down and wrote two English sermons, and upon some one's recommendation was invited to deliver them in Albany Road Chapel, London. He was accorded a swift and unanimous call; a call which he held in abeyance for nine months until—as it is recorded of him—he "had mastered the English language."

To do this he arose at five every morning. Twenty years before Henry Drummond wrote his "Natural Law" and "The Ascent of Man" this man whose educational advantages were quite commonplace, supplemented his background with a foreground which made the secret places luminous, and enriched his soul beyond that of his contemporaries. He screened and sifted Darwinism and the sciences upon which the evolutionary theory was based, to the formulation of a spiritual theory of life which was of incomparable significance in his day and generation. His sermons were eagerly sought and listened to by the wise and great; so much so that it is said the London policeman upon being consulted by strangers would advise them to go and hear Thomas Jones at Albany Road. Tennyson, Matthew Arnold, Ruskin and Carlyle frequented his services as also did Browning, who, after the preacher had returned to Swansea and, indeed, had died there, wrote: "And now there will remain of this excellence—sermons; these few lines of 'glittering gold.' That true 'gold' will be discovered there by the worthy assayer I do not doubt; that it 'glittered' once I seem bound to gratefully say."

Once when I preached in a Welsh mountain church one of the elders remarked to me that I was too young to have heard Thomas Jones. "He would, for example," he declared, "describe a ship coming up the Bristol Channel and making toward Swansea harbor. My lad, I tell you, Thomas Jones brought the ship and the sea right into the sanctuary."

"The heights by great men reached and
kept,

Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

II

Doubtless, every one of us must, and do, I trust, owe a vast debt of gratitude to the older ministers whose influence was, as Morrison of Glasgow would say, "like a draught of sacramental wine, or a blast of military music." Certainly such has been my experience. I am under lasting obligation to my old minister under whom I was brought up. He served but one church, but he served that one for sixty years. He was "wise as a serpent, and innocent as a dove." Not a great preacher like Thomas Jones, but a man in whose presence even Lord Swansea raised his hat. His tact and aplomb were the envy of the most accomplished diplomats. Children of all faiths ran with eagerness from their play, when he walked along the streets in order to receive his kind patriarchal blessing. He was sixty when I was born, and because I commenced to preach when I was fifteen he considered that I should report to him frequently, and I was in his study, I think, more frequently than he expected.

He was a voracious reader and possessed the most tenacious memory of any man I have ever known. He could recite the entire New Testament by heart, and I recall with some humor how grieved he was at eighty when he got stuck one day at a verse when reciting the epistle of Titus. He is also the only man I have ever known to have read the Encyclopædia Britannica seriatim from A to Z. I imagine the Apostle John must have looked much like Thomas Davies as he moved in and out among the saints at Ephesus. What this old man was, and what he told me were potent formative influences in my young life. The memory of his spiritual poise and mental balance has been a staying and stimulating factor throughout the days. Through him I learned the technique of pastoral longevity which is indeed but the application of the canons of commonsense to social relationships. I believe he had the temperament of a prima donna, but it was a dead secret; only he and God knew—and I simply suspected it.

I was especially fond of Emlyn Jones, minister of the largest church in the nation, a Congregational Church two stone-throws from our own. I knew him well; made it my business to know him as indeed I knew the ministers of the twenty-six Congregational Churches of our neighborhood. Emlyn was a born aristocrat without snobbishness. A superb actor; a supreme pulpit artist. It was worth all you placed in the collection to watch the play of his beautiful hands and to listen to the mellifluous tones of his lovely tenor voice. By the way—his predecessor was the seraphic Thomas Jones.

Washington Gladden contributed more than he ever realized to the spiritual life of that little procession of Congregational ministers which, in the course of years passed through Columbus, and of whom I was one. We met in his study every Monday morning in the month save one, when the federated meeting took place. He was a man who never said anything except when he felt like it; but when he DID speak it was as if the oracle from the Delphian Grove spoke; and they were words to treasure always. He was kind and sympathetic, though some—out of Columbus—thought he was a human iceberg. It just goes to show how impressive spiritual serenity can be so glibly misinterpreted. He was moved by no one and naught but Almighty God. When a popular evangelist took the town by storm it pained the old gentleman very much. Such sentimentalism was, in his opinion, unsalutary to the dignity of Christ's gospel. He asked me privately if I owned a copy of Bushnell's "Christian Nurture." I said I did not. "Get it," he said. "Get it even if you have to sell your shirt to get it." Christian nurture! That was Dr. Gladden; that was the value he represented; that, and the traditional dignity of his order and denomination.

There also I met Dr. Edward Morris, whom I frequently visited and whom I greatly venerated. He was president emeritus of Lane Seminary. His reminiscent talk, his quiet yet proud tradition; his orotund voice—the powerful and resonant voice; these impressed me wonderfully. The way he pronounced the great little word —'GOD'—not Goad, not Gaud; just the three simple letters sounded together, with something of the awful reverence he felt when pronouncing it—like Thor's hammer on the anvil of the world.

III

These are a few of the factors which profoundly affect the spiritual life of a minister. His own life however is forever in the making. There is no point, I hope, at which we stop learning to be what we are called to be. The suggestive influence of the Nestors of our profession, the medley of formal studies, the dialectic of the schools, the happy camaraderie of the dormitory—these are all behind us, but their fragrant memory is like the pervasive musk which is said to have been mixed with the mortar which cements the ancient stones of St. Sophia. Columns of supporting powers, like green alabaster pilasters salvaged by Constantine from the ruins of Diana's temple, have come to reinforce our spirit from years which are passed. But that is a fateful day when, most of these dependences being over, we find ourself installed as the oracle of a stated community—mentor and shepherd of the flock.

Here the minister's own life truly begins. He has but to remember that all his preparation was designed to establish him in the "faith once delivered unto the saints." His business now is to explore the connotation of the word "Christian." If he does not realize this he has, at least for the time being, lost his way, and perhaps the exigencies of his position may serve to awaken him to the nature of his real vocation. If his compass is true and his science is sound it matters not whether his vessel be small or large, his objective is definite and he must in time reach the haven of his desire. To change the simile, it makes all the difference in the world to him whether the symbol under which he works be the owl of Minerva or the dove of Christ. Under the bust of Pallas there may indeed be beauty; but it is not the kind of beauty to which the minister is dedicated; and more frequently than otherwise is there terror and disillusionment under the bust of Pallas. But the contemplation of the dove of Christ will lead a man into possession of divine certitudes, of soul assurances, of positive utterances which are arcs in the circle of eternal truth.

IV

By the very nature of his vocation it is the privilege of the minister to live in the solitude of his chamber. The quality of his public life will attest the character of this solitude. What a charming room this is. At least two sides of it carry an ever-accumulating weight of books, chosen by the taste and beloved of the occupant. On another wall—portraits of loved ones, or perhaps a crucifix; and through the fourth shines the friendly sun. This is, indeed, "a haunt of quiet peace."

The Bible is not with other books on the shelf—it is on the table. I was brought up to believe that a minister needed but two books; the Bible and a Concordance; and the old boys said he would be smart if he could do away with the Concordance. For many years I have used the Book of Common Prayer in my morning devotions, and have learned by heart, these many moons, the great Collects of the universal Church. The Psalms are an ever satisfying fountain of devotional inspiration. For years I have used the service books of all the Churches including the Eastern Orthodox and the Roman Catholic.

As time goes on I build a wide shelf of the devotional literature of the Christian tradition. When I was young I heard

plethora of sloppy prayers, and have ntertained a horror of them ever since. have written prayers, learned prayers, orgotten prayers, cherished prayers, and n every way possible, I have tried to earn the language of Prayer as I learned ny mother tongue. And I know that luency and form do not come by acci- ent. Downstairs I have another room where are the tomes of science and phi- osophy and art. But even there the spiring symbol is a cross from one of he old churches of my native town. Gentlemen, I am in love with Jesus Christ, nd I want all my friends to know it. am a specialist in certitudes; and I want y people to know and feel that I mean hat I say. Some years ago one of the nest women in my parish called me over he telephone, and announced that her husband had just died. She asked if I would come over immediately. I went, nd she said: "I just want to ask you ne question: Do you stand by what you ave said about God and Christ and the mmortal life?" I replied that I surely lid. "Then," she said, "all is well, and can face the future with confidence."

The servant of Christ will endeavor to rain his eyes to see, his ear to hear and his heart to understand the beauty of the world, the goodness of human nature, the love of Christ and the glory of God. From the day of my ordination church people have been marvellous, the ministry has been touched with romance, and my study has been glorified for me by flashes of eternal truth; thoughts high as heaven and deep as the sea. Occasionally, in a light that "never was seen on land or sea" I have had visions of Christ and have touched the garments of God. And times also there have been "thoughts which break through language and escape."

If you know the sources of your power, if you realize what the Christian ministry is, you should be as happy as a lord—or indeed you should be as happy as I am. And I am having the time of my life preparing for the ministry. After a while I really believe I shall be able to preach a good sermon. I am young yet; I have been in this Church only thirty-three years. And I am learning something every day. So, my friends, let me close by bestowing upon you the oldest Welsh benediction:

"Live under God's protection, and His peace."

Concerning Hinterlands

The Editor

JOHN TYNDALL died December 4, 1893. Macmillan's have this year published his first authoritative biography—"The Life and Work of John Tyndall." Mrs. Tyndall, so the preface states, being much younger than her husband, had hoped to organize the vast documentary material left her and write the biography herself. The task was beyond her power; now it has at last been competently done. There are four hundred, some padded, pages of it; forty years ago there would have been a thousand in two weighty volumes. Presently Tyndall will be an abridged article in a dictionary of biography, then a paragraph in some history of nineteenth-century science, and, finally, a footnote to history itself. So fleet the lives of men away.

No people ever read the same book, no matter if the copies are identical to the last punctuation point. For every book is a palimpsest to every reader. There are older writings beneath the printed page, near and clear or dim and distant. There are recollections and associations between the lines, the words themselves are haunted. If a book be of any consequence at all, it is drawn from many sources, and mediated through the personality of

the writer. It is all very much like Tennyson's "Flower in the Crannied Wall." One needs to understand it root and all to understand it at all, which the poet confessed is manifestly impossible.

Reading Tyndall's "Life" was for this already dated editor a considerable reviewing of the palimpsest of his own life. Fifty odd years ago "evolution," with all its implications, had, here in America, finally reached college classrooms. The questions which Tyndall and his fellow scientists raised and acknowledged they could not answer were burning questions. They challenged the structure of inherited religious faith and demanded modifications of the book of Genesis, which filled pulpits with alarms and excursions and created a great controversial literature. Science was writing its own "Book of Genesis." Tennyson made a poem of that also, in which he saw encroaching tides of doubt washing down storied cathedral fronts. (He said it better than that, but unless they have been bombed the cathedrals are still standing.)

Words of sovereign significance began to appear, "atoms" and "energy," "germs" and "cells." Creation became a dateless and continuous process, with law-linked sequences which permitted no invasion from without. The scientists themselves, a brilliant galaxy, felt the challenge of their science to inherited faith; Tyndall particularly. While Spencer "ponderated" his "First Principles," Tyndall with often winged words dared the very verges of mystery and there was halted before a veil he could not draw aside. In his Belfast Address he spoke a single sentence which echoed through the English-speaking world—"I find in matter the promise and potency of all life." (This may explain Mary Baker Eddy's "there is no matter in life and no life in matter." For Tyndall had lectured in Boston while Park Street prayed for his soul.)

* * *

Actually Tyndall was one with Wordsworth in his persuasion of "something still more deeply interfused." His spirit was clothed with reverence and humility. He never claimed for the science of his period either authority or finality in the realm of religion. He only confessed with a longing sadness the limits he himself could not overpass. But the substance of his discoveries and conclusions, and those of his associates, was, to use a then current phrase, "star-dust" which a more positive faith could shape into a shining system of theistic belief.

For some of us, in a now vanished world, Washington Gladden did just that in some lectures which he called "Burning Questions." He always loved burning questions and had a faculty for starting fires of his own. The lectures are now long out of print, but one old volume is greatly treasured. Their delivery transformed, for some of us, the bare room which then passed for a chapel in Ohio State University. One of that group remembers still the exaltation with which he went out under the spell of that grave and sonorous voice into the waning sunlight of an early Ohio spring afternoon. All the substance of his later faith was then made possible. For there was in evolution so interpreted an unbelievable emancipating power. Horizons were rolled back. Time and space took on new dimensions. We heard again the music of the Spheres, and the jubilant choruses of the morning stars,

"Aeonian music measuring out
The steps of time, the shocks of chance."

* * *

There would be no excuse for this revealing of one man's cherished memories (recalled by reading Tyndall's "Life") were it not for the bearing of what was then thought and said upon our own time, which has in so many ways turned against the idealisms of the late Victorians (an elastic dating) or else ignored them. This seems to be in so many ways and fields a time without "hinterlands." That is, it has lost the sense of historic backgrounds. It is easy enough to understand why;

two world wars in one generation black out the long past. The red eclipse of the generous hopes of that happier time has provoked against its poets and prophets, the bitter scorn of the disillusioned. Science itself has changed its front.

George Plimton Adams in his "History of Idealism" dated, as an epochal turning point in human history, the period in which the human quest turned from the pursuit and contemplation of excellence to the pursuit and exaltation of power and possession, and from vision to action. That change, he held, began with the dawn-tide of European science. His illuminating insight does not altogether apply to Victorian scientists. They were concerned—with Huxley, say, for their spokesman—with the humble pursuit of truth. Pasteur and Lister did urge—against a stupid resistance—the technical application of their discoveries to human well being. The others were not technicians save in experimentation.

Now science has turned from awe-struck exploration—though it still tirelessly explores—to become an instrument of exploitation, and linked itself up with industry and war. (They seem about to become its masters.) The scientist is increasingly a magician, accomplishing in his laboratories what monk Bacon sought vainly in his cell—energies released, substances transmuted and the elixir of life —and death. Idealism has also changed its front. The idealists of the turn of the century forecast an order in which we should live together in good will and peace and the "Reign of God" be not only within us, but amongst us. Now acclaimed and somewhat terrified idealists forecast an order in which if the release of atomic energy does not destroy us, it will endow us with fabulous power. There was then no fear of the reign of God; the reign of the unleashed atom, though we have long dreamed of it, does not seem to create felicitous anticipations.

* * *

There is one factor common to both idealisms; just ourselves. Are we actually fit to be trusted with great power, let alone the fabulous power of atomic energy? How can we be made fit? It does seem after all that the only kind of humans who can be trusted with anything much or in any field, are the kind of human beings the older idealism, with sound authority from the Gospels, held we ought to be and even could be, if so be we followed the way, the truth and the life of Jesus Christ. How all this illumes and magnifies the mandate of the church and the ministry needs no saying here, and cannot be oversaid. Pretty much everybody who has opportunity or authority is, with a desperate sense of urgence, advising the preacher how he may best administer his mandate. In that inquiry we might profitably turn from our contemporaneous advisors to another "Preacher" whose audiences are long since dust. "That which hath been," this ancient Preacher said, "is now, that which is to be hath already been; and God requireth that which is past."

However one interprets this, and there are alternative translations, is an observation worth pondering. The past is always entering into any scheme of things, even the Divine Economy; as though God Himself needed the past to continue and perfect his administrations.

And so, speaking reverently, does the preacher. This detouring composition has already noted the contemporary lack of historical perspective. It seems possible to graduate from college with the sketchiest knowledge of even American history. Maeterlinck once wrote the wisest of observations about the place and value of the past in our individual lives. He called it, in a free translation, the "hearthstone" of life, to which we return for insight and understanding, from which we go out with any kind of power to meet the future. The past is also the hearthstone of any understanding of history. An historian with a genius for suggestion wrote a great little book which

he called "The Living Past" in which he traced the continuities and contributions of the past to our present. The past as he saw it was not like the autumnal leaves upon which we are looking as this is being dictated, windblown down the corridors of time. It is always with us, and we seek to escape it at our peril. —Tennyson's Ulysses was, he said, a part of all he had met. Equally all he had met was a part of him, and so with the past. It is a part of all we meet. The clear undertsanding of anything must include its past, from a seed to a soul.

* * *

The bearing of all this upon this ministry of ours is beyond debate. We deal with the greatest of all the great continuities. Religion is as old as life and death. The Christian church outdates all present states and most social orders. Our theologies have ancestral rootings in the primordial mysteries of life. They are related to the processionals of earth and sky and all the quests of the human spirit. Some of our neo-orthodox, with a trend to getting back to Thomas Aquinas, have almost a genius for ignoring anything since Thomas. They dissolve historical data into generalities. They make a park system of laborious regions of scholarship and turn existence into the "existential" —an extremely abstract name for the very concrete ways and conditions of existing at all, as though one lived in a vacuum. But one can't preach out of a vacuum, even though it is theologically validated.

* * *

All of which comes about to this. Good preaching needs "hinterlands," backgrounds, if you please, of the preacher's knowledge and understanding of the past out of which his mission, his material and his message have issued; his living past —the most significant of all pasts to which all the past has contributed. And the more so because our own time is mostly terribly dominant foregrounds. One can see a flat country from a low hill. It needs a high station now to see beyond tragic yesterday and a disciplined faith and hope to see beyond storm-tossed tomorrow. The pulpit ought to be high enough for that. Apparently nothing else is.

Specifically this asks of those who climb pulpit stairs a sound sense of history—not to make sermons of—but to feed poise, power and understanding into sermons. There is not much in our current bookshops to furnish those hinterlands. Their shelves are crowded with foreground books which get "dated" before their printer's ink is dry. Preachers need to know the contemporaneous mind, but, since it came from somewhere, need to know the mind of other times. Henry Osborne Taylor has an unusual gift for meeting that need. His studies of the Medieval mind, the mind of the Sixteenth Century and the Classic mind are fascinating hinterland reading so opening out upon other hinterlands as to widen any horizon. Latourette's massive history of Christianity—the one outstanding achievement of scholarship in that field of this—or indeed of any other generation—might be a winter's reading, but what a winter. There *should* be a history of Christian doctrine made bright and vivid by a scholarship touched with imagination, but that history waits to be written.

Such volumes of "Letters" as enriched the Eighteenth and Nineteenth Centuries appear now but rarely, since no one writes the kind of letters which are both literature and history and worth publishing. But the older volumes might be profitably re-read. (A college girl told the editor the other day how much she was enjoying Cicero's "Letters," and he could understand that. For his first discovery that the people who wrote Latin were really human beings came from reading Cicero's "Letters.") There are always the great biographies and so on and on. At any rate good preaching will correct the present with the past for the sake of the future.

* * *

Presidents and Prime-Ministers ought not to make their proud, power-policy

peeches from heights upon which they an look down on great navies or armies in eview. That leads to possible boasting, nd vain confidences. Those epoch-mak-ng (more or less) addresses should be ade from a pile of stone in war-ruined ities with famished children quite near. hat setting might give them quite a dif-erent and salutary tone. Treaties should e drawn, not in some Hall of Mirrors, t under the open sky in war-desolated fields where the youth of the world lie buried. Will we ever learn anything!

* * *

This issue is not likely to be ready for Thanksgiving. But whether or no, our Thanksgiving needs great humilities as well as reverent gratitude.

"Lord, God of Hosts, be with us yet.
Lest we forget, forget."

What Do They Want?

The Rev. Walter Samuel Swisher, D.D.
First Congregational Church, Freeport, Maine

AS minister of churches of the liberal type for thirty years, both city and suburban, and as a former olunteer chaplain in World War I, I ould like to make some commentary n Chaplain James M. Davis's article, When I Go Back to the Pastorate" in ie August issue of THE MINISTER'S UARTERLY. He says, "when I go ack——"

"I am going to be available." In three arishes I tried "hours of consultation" hen I was in the church study. I waited ver a period of months. *No one came.* O yes, various cranks and racketeers, but ot my own people. Mrs. Swisher and I ied having one evening "at home" a eek. This did not work, so we tried an fternoon tea. The truth is, in civilian fe, people will not come to the minister they expect him to come to *them.* It is lle to point out that he is but one man nd they are many. If his parish is large e can scarcely get around it in less than year. In both country and city parishes is difficult to get rid of the "chore boy" bs. Rarely can a busy minister keep a schedule of hours—there are sick alls to be made, funerals to conduct, wed-ings at which he must officiate.

"I am going to have an informal eve-ing service." An evening discussion group orked for a little while in two of my urches, but interest lagged, members f the group had "other things to do," and in spite of interesting programs and speakers, this, too, dwindled.

"I am going to visit my men." In a suburban parish, this may be difficult. The main interest of the men is in the city where they work. When they come home, they want to play, and unless the minister is willing and anxious to play with them, he is not successful in evening calling. In my present church I enjoy constant contact with the men of the church. They work in our village and enjoy a call from me. In the world of "big business" in the city, men dislike interruptions in factory and office, even from their best friends; I know, from my experience in the business world before I entered the ministry, that there is an unwritten law which forbids the interruption of business during business hours. When I visit the city, I refrain from calling up old friends at their business addresses—they are so palpably hurried, harassed, and anxious to get "off the 'phone."

"I am going to seek commitments for Christian service." This is splendid and I wish Chaplain Davis the best of luck.

His other "commitments," laying more emphasis on the Bible, assisting weaker churches, reserving early morning hours for study, will not be so hard to accomplish.

The truth is—the Protestant ministry suffers from not being a *well-defined*

calling. The minister is not only expected to be "all things to all men," but he is expected to be "everything to every man." Too many things are required of him, too much time, too much effort, too much versality. No one man can be an eloquent preacher, an expert organizer, an assiduous parish priest, a psychological expert giving learned counsel, a "good mixer," who goes out and plays ball with the boys and leads the Boy Scouts on hikes—yet that is just what is expected of the parish minister.

Moreover, he is drawn into many extra-mural activities, which interfere with his church work, by his own parishioners. "If you will join my fraternal order," said a prosperous business man to his minister, "I will come to church every Sunday and put a handsome contribution in the plate." The minister did, but the parishioner didn't. I have grown very skeptical about the efficacy of this sort of thing.

When I was in the business world, my job was to do a certain thing in a certain place at a certain time. My duty was plain—there was no mental conflict. Is it not the job of the army or navy chaplain to be in a certain place doing a certain thing at a certain time? Is not his work greatly simplified thereby?

For five years I was on the Visiting Committee of my theological school. I visited many parishes and talked with many parish committees about men for their pulpits.

In every case, the emphasis was upon "what we demand." "This church is badly run down; a man who comes here will have to work hard to build it up," was most frequently heard. I wanted to ask, "Why is it run down? Who let it run down? And what will you pay the paragon of all the virtues you seek to build it up?"

Again I heard, "Our minister was never doing church work—he was interested in Red Cross, and USO, and other things outside the church; we want a man who will work IN the church." I wanted to say, "Some one must do the work of Red Cross and USO; who got your minister into it?"

After a long talk with the pulpit committee of one church, when they had announced that they wanted a "man who can preach, one who will interest the young people, one who is a good mixer, one who will work hard in the church," etc., I said, "You expect a good deal from one man. What salary will you pay this man?"

They said, "Two thousand dollars a year, no parsonage."

"What," I asked, "is the rent of a small house within walking distance of the church?"

They said, "Eight hundred to a thousand dollars a year."

"What," I said, "will your minister have left to live on when he has paid his house rent?"

Does not this speak volumes?

The Human Heart and the Human Will

Max Lerner

THE world of actuality has for the first time outstripped the imaginative world of the artist. Nothing—not even the phantasies of H. G. Wells's early scientific romances—has equalled what soldiers and reporters have seen in the starvation camps like Belsen and Buchenwald and the annihilation camps like Maidenek. Wells was obsessed with the destructiveness of science. He foresaw the chance that we would contrive weapons of war so deadly that, in the sequel, civilization would be destroyed, and only a few pitiable men would be left to grub amidst its ruins. But what the Germans did to Jews and political

prisoners and prisoners of war had very little to do with Wells's phantasies of rocket warfare or chemical warfare.

It is not science that has destroyed the world, despite all the gloomy forebodings of the earlier prophets. It is man who has destroyed man. He has destroyed him face to face, with forethought and without pity. And he has not needed the newest weapons of science. He has used the oldest weapons of hunger and the bludgeon and fire.

This will be a blow to the artist and the social thinker. If the reality can outstrip both the individual and social imagination, then there is something wrong with the imagination. It must stretch out to new horizons and create new worlds.

The basic assumption of twentieth-century social theory has been that mankind is caught in a tragic paradox: that man's brain creates the things his will cannot control. This has been proved true by the event. But what we must now add to it is that man's will creates the things that paralyze his brain and brutalize his heart. And we must add that man's heart has proved to be a soil in which it is possible for evil to flower.

We are the fortunate survivors who are able to witness the crumbling of the fascist house of death. But we must not allow ourselves to forget that the men who built this house of death were also men. Their impulses were our impulses, their instinctive endowment ours, their biological inheritance ours, their historical memories ours. *De te fabula* must still be our cry to ourselves as we reflect on the meaning of the fascist story.

This has nothing to do with the guilt of the German nation: its guilt is beyond argument. But the German nation is part of the Western world, and the German people belong to the human race. That is the harsh fact we must face if we are to be honest with ourselves.

We have been too long concerned with only the human brain, and with the science and the social construction it has created. The axis of our interest will now have to shift to man himself and his essential nature. And it must shift to the way in which man can organize his collective will so as to create a genuine society of men and a genuine community of nations. Scholarship can have no other function in the generation to come. Poetry and the arts, when they have lifted themselves from the nightmare that will oppress them for some time to come, will turn the nightmare symbols into symbols of the human heart that has triumphed over its always potential evil.

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"Atrocious Harmlessness"

THERE is something very deep and very significant going on in education. Many schoolmen are trying desperately to bring to the attention of thinking people the dangers that threaten the nature of free education in America; to arouse such an interest and to see develop so protective an attitude that the materialistic forces now gaining control in education may be held in check.

What these educators are saying, for the most part, falls on deaf ears and even when heard is soon lost in the limbo of confusion afflicting the minds of the mass of our people. Even where sufficient interest is aroused, no one seems to know what to do, nor where to take hold of the problem of safeguarding the essential purpose of our schools and insuring the future by the maintenance of an educa-

tional system having as its main purpose the development of thinking men and women who will know the world as it is, and to endue the coming generation with courage and fortitude to face the issues of life.

In this time of change and uncertainty the churches have an interest and should exert a leadership in behalf of the ideals for which the church stands. If the churches can be awakened to the peril, what can they do about it?

Mark Van Doren, in his *Liberal Education,** a *must* book for Protestant Clergy, with these questions in mind, retells a story concerning William James familiar to those of the older generation who knew and followed this clear thinker and great teacher. The story in brief is this: When Professor James was assembling material for his *Varieties of Religious Experience* he went to Chautauqua and spent some time at this religious assembly, then in its heyday. He entered fully into its life, attended lectures, heard sermons, engaged in discussions. Thinking it all over on his way home and burdened by the thought of all these good people, thinking good thoughts, saying good words but planning no helpful new thing, just going round and round and coming out nowhere, he coined the phrase, "atrocious harmlessness."

He might have gone farther and adapted the words attributed to Mark Hanna, a political boss who was a boss: "Let the churches talk, what does it amount to, they seldom agree on anything and when they do they satisfy themselves by passing wordy resolutions—they never will cause trouble if you just let them talk."

The situation confronting us is one that will not be corrected by talk. Talking must be done, much talking, but talking based on good thinking and then the churches must do something about it. Talk must finish in action.

The churches have a responsibility for the nature of the education of the people. They are the custodians of idealism, the proponents of a way of life for all people whether in the church or out. Our ideal of a church is not that it is a refuge away from the world and that churchmen are brands saved from the burning—but rather that the church in very truth is the center of the community conscience, the school of universal ideals, the spring from which flow streams of helpfulness for community welfare and the powerhouse wherein are generated the forces for rebuilding not only the lives of individuals but setting the pattern for the world to be.

Within this charter the welfare of the child is central. The Protestant Church has accepted the plan that the secular education shall be under the control of the state, or when by private institutions under the charge of self-perpetuating Boards, but in so doing it has not been released from its responsibility that the educational ideals, processes and techniques shall be in harmony with the fundamental needs of the child. His needs are primary.

Professor Van Doren makes very clear that the nature of the life to be for millions is being determined by the content and procedures of present-day education. His voice is one of many but withal a voice of authority calling America to buttress and to safeguard liberal education from the encroachment of a materialist conception and program. For, as he says, "liberal education is the nervous system of the world it serves." At least one reason for the present state of our nerves may be the state of liberal education! We have witnessed what an educational system in the control of the Nazi leaders has done to the youth of Germany. Not only this but we know what the Prussian leaders did to German schools. A century ago culture, art and learning were strong in Germany but to advance its own purposes Prussia began gaining control and little by little the people were changed. First, one war based on Prussianism, the second war based on Nazism—Prussianism

**Liberal Education,* by Mark Van Doren. Henry Holt & Co. 186 pp. $2.50.

carried to its logical end. We know also what "thought control" has done to Japan.

The protection against an educational system dominated by materialistic ends is liberal education. For the object of liberal education is concerned with "skills of being."

The useful arts are necessary. There must be schools of engineering and science but these are only the technical equipments to enable man to become and to do what he decides is worth being and doing. The ability to know what has worth comes from an altogether different quarter. It is liberal education "that tells us whether they are good." As Van Doren says, "The scientist takes the mind for granted. It is the last thing man can take for granted."

The danger that threatens education today is that we will be engrossed in making and controlling things, when the primary purpose of education is to help persons to grow—to think and to be. "The first thing a doctor, lawyer, priest or engineer has to be is a person." This is the conception of education the Church holds but what is the Church doing about it? "The college of today finds itself in a world not only secularized to the root but busily occupied with details of trade, profession, and technique." It is to persons so "educated" that the Church comes with its message that the abundance of a man's life consists not in the things he possesses! And what place has idealism in the thoughts of those who have missed the school's first lesson?

Many colleges are awakening to the peril that threatens civilization. The searching study just made at Yale and the proposals being considered at Harvard are signposts pointing to a new and better day. But the pressure against all this careful thinking and planning will go for naught unless and until liberal forces including churches take an all-out stand that education shall give first place to the things of the spirit whether the person to be educated is to be an engineer, or doctor, or artist or clergyman.

The Manufacturers Association, the Chambers of Commerce, the Captains of Industry, the leaders of professions are determined the educational system will pour out multitudes of trained technicians, engineers, scientists, seemingly ignoring the fact that education has its first duty to help youth to grow into an understanding of the issues of life.

Van Doren discards humanism saying it has "too thin a view of man" and says that "religion tells us what to do with our ignorance" and further that being at home in the liberal arts, reinforced by religion, men become adept in "skills of living" through a tempering process of life-long schooling where "the subject matter is life itself."

Now where shall the minister take hold and make his influence effective? Every minister of religion is on Van Doren's side and on the side of the reformers at Yale and at Harvard and in hundreds of schools. Yet do these leaders for a more vital education know it? Do these leaders in education know there is a great army marching towards the same goal, but out of their sight and hearing? Ministers are educators. They head a school of life. They are leaders of liberal thoughts on the community level. How shall we mobilize the churches so that their influence will count in behalf of a true educational program which concerns itself with matters of the spirit and with ends that are eternal? Reading, discussing this book is a first step. We must be informed, then we shall be able to act with effectiveness. The Church has a stake but let us be certain of this and plan and work accordingly.

F. L. Fagley

A Chaplain's Experiences in Administering the Sacrament

Chaplain Corum Olds, U. S. A.

THE Protestant Chaplain who faithfully tries to serve the religious needs of all his men without imposing his own denominational views and practices upon those of different denominations, is faced with something of a problem in the Communion Service. The writer, as a Congregational chaplain, and therefore quite free to make adaptations, evolved the following method of serving the Communion in a manner that has proven to be quite universally acceptable to soldiers in the army. The plan as outlined is that used in a cantonment type chapel, and is not always practical for use in the field. But let us first evaluate the situation:

In every Protestant military congregation a number of denominations will be represented. It is the chaplain's duty to minister in the fullest possible manner to the needs of every person in his congregation. He must study the things that are familiar to each of his worshippers, and supply as much of the familiar in his service as he can; and nowhere is the familiar of more value than in the Communion Service.

But how can be accomplish this? Some are accustomed to receiving the Lord's Supper on their knees at the Communion rail, from the hand of the minister. Some are accustomed to receiving the Bread and the Cup served to them in their pews by Deacons, who have received the elements from the hands of the minister. Some are accustomed to wafers, others to cubed bread or broken bread; some wine, others grape juice. Some are accustomed to receiving the elements only from ordained hands; others from the unordained. Some receive the elements as the true Presence, others symbolically. How can the Chaplain minister to all these in one service?

Elements of many different practices, and perhaps an innovation or two, were incorporated into the service about to be described. But first the setting.

One aim of this service is to emphasize —not an altar, but the Lord's Table. Hence the altar is not used, except for candles and flowers. A long narrow table is set just inside and tightly against the center of the Communion rail. The rail is first covered throughout its entire length, with a long white cloth, a half-yard wide. When the linen is spread on the table, which is only four or five inches higher than the rail, the rail cloth creates the effect of extending the table to the farthest corner of the rail.

A pulpit chair with its tall back is placed at the center of the table, facing the congregation. This is occupied only by the brass cross from the altar, suitably elevated, thus symbolically representing the true Host at the table. Other more common chairs are placed on either side of the pulpit chair, and at the ends of the table, although they are not occupied.

On the table itself are trays of individual cups, patens of broken matzoth and wafers, a pair of candlesticks, and a symbolic chalice. So much for the setting, now for the service itself.

At the end of the Communion Meditation which replaces the sermon on Communion Sunday, the chaplain briefly explains the procedure of the service and the reasons why it has been arranged in this manner, and extends an invitation to all in approximately the following terms:

"As we proceed to the Lord's Supper, I extend to you, in His name, an invitation to partake. It is the Lord's Table,

ot mine. I therefore do not ask of what hurch you may be a member, or whether ou be a member of any. It is between ou and your Lord. If your conscience ids you come, come; it is God's bidding. f, on the other hand, you do not care ctively to partake, we invite you to re- ain with us in silent meditation and de- otion until the conclusion of the service. nd if there are any who feel that they ust depart, they may do so quietly while e sing our Communion hymn."

Then, after singing the hymn, the pro- dure is detailed for the benefit of those whom the method is new:

"After the prayer of consecration, you e invited to come to the Lord's Table d partake. Although the method may ffer, partake inwardly as though you ere in your own home church. I shall ot pass the elements to you. Come down e aisle (indicating from which side rst) to the Table, and take from the able in one hand a cup, in the other and the bread, as though you were re- eiving from the hand of your Lord him- elf; (this is very impressive, with only he cross occupying the Host chair) and hen proceed quietly to a place at the ail, and kneel, and partake: first of the read, and then of the cup; and when ou have completed your devotion, arise nd go in peace to your pew, and let thers come." They are also asked to ome unhurriedly but steadily, and not to neel directly in front of the Table but o leave that space so others may reach he trays and patens.

At the beginning of the Communion he Chaplain steps to the left-hand side f the Host chair, and from there leads he congregation in the reading of a brief itual which incorporates a number of ele- ents from familiar Communion rituals. he same ritual is printed in the order f service in the hands of the worshippers, o facilitate the responses and so they ill be able to follow closely. The words f institution are included. Then, after he prayer of consecration, the signal is iven and the Communicants begin to come. While they are coming, serving themselves and partaking in a continuous process, the Chaplain quotes familiar Scriptures and poems, interspersed with those significant words "The body of our Lord, which was broken for you . . .," etc.

As the process of partaking is a continuing one, there is a constant flow of communicants to and from the Table. A hundred will go through the complete service, ritual and all, in fifteen minutes, yet there is no suggestion of hurry at any point. After all have returned to their places, the prayer of Thanksgiving is read in unison, a hymn is sung, and the benediction pronounced.

This service was begun in an experi mental manner, nearly three years ago. But so many were the favorable comments after the first experiment that the method has been continued ever since. The effect has been closely studied during that time, and it is noted that men of many diverse denominations and practices like the method and are profoundly impressed by it. It has, in fact, been so effective that it is recommended for the civilian churches. This service is thoroughly Protestant in its conception, restores the Lord's Table to its centrality in worship, yet is thoroughly dignified. It subordinates the minister to his proper place as a servant of God, and emphasizes the priesthood of all believers. Instead of establishing a high altar afar off from the people with a professional priest standing in between, it gathers Christ's flock around His Table in Christian fellowship and dedication, receiving the Bread and the Cup as though receiving it directly from the hands of their Lord himself, as Protestant Christians who need no intermediary should. Fully dignified, orderly, and solemnly impressive, it is a Protestant Communion which does no violence to vital beliefs and practices, imposes no arbitrary views upon any, yet serves the widest range of Protestant worshippers as a most effective Communion service.

Associates in Reading and Discussion of the Department of the Ministry 1945-1946

What is it? It is a Committee of Ministers named by our denominational Department of the Ministry.

What is it for? To urge the formation of small groups of ministers who shall meet together:

1. To read certain selected books.
2. To stimulate the mind by free discussion of their contents.
3. To continue the habit of persisting study.
4. To receive the influences of the close friendships and mutual respect which such whips to the mind and such stir to the spirit can effect.

Have any of our men been doing this? Yes. For ten years this group of Associates has met regularly doing the above things.

Have any others been doing this with us? Yes. During these years, other groups have used the books and methods suggested by this central committee. We have had some interchanges of experiences with them. Of course, other fine groups have done a similar piece of work, but with books of their choice, and with methods of their own. Blessings on them!

Why does the committee select the books? It is not because they possess superior wisdom or wish to dictate.

But it is because we have found from experience that when we sit down together with a selected volume for review and discussion, something does happen to us that does not happen when we do a hit-or-miss thing.

And this warms our imagination: to picture similar groups of Associates at other centers, having the same books we have, and experiencing the same benefits to mind and heart which have come to us.

So—from the many volumes brought to the meetings of our committee, this year we suggest definite books, those which we have found to be of great influence on our devotion to our faith, our efforts of intelligence, and the desire to improve the quality of our ministry.

And—on the basis of such an experience, we have the desire to have other groups around the country work with us, with the same tools, and for the same purpose.

We know it has been a great thing for us personally, and we believe it would be an exciting thing for the denomination, if many of us, in groups of Associates here and there, together knew we were intelligently searching; having the same volumes in front of us, and with mind and heart—free and equal—keeping ourselves alert, our spirits open, and deepening our friendships.

How start groups of Associates? Some one man invites a few other men to form one.

How is a group linked up with this committee?

Write the Chairman, Alexander H. Abbott, 122 Union Street, Norwich, Connecticut. He will

1. Welcome you into the Associates.
2. See that your desire to have the selected books is met.
3. Tell you the cost of the books, and discount by Pilgrim Press, on the set.
4. Order the books for you.
5. Ask for your counsel and advice.
6. Help in any way you think he can.

Are there any requirements from you? Only that you secure and read these books, freely discuss them, and exchange

experiences of your Associates with us.

The books elected for this year are listed below with brief statements about them prepared by four members of the central committee:

The Dark Night Of The Soul, by Georgia Harkness, Abingdon-Cokesbury, $1.50.

This book is valuable for both ministers and thoughtful laymen. It gives creative insight into the age-old problem, spiritual depression. The outline is clear and the writing orientated from medieval phraseology. In answering the question, What is the Dark Night of the Soul, the author expands such psychological concepts as frustrations, self-distrust, loneliness and spiritual impotence. The solution is offered by drawing upon biblical and psychological writers. There is an excellent introduction to four great spiritual classics which deal with the subject: St. John of the Cross, Madam Guyon, Thomas à Kempis, and Brother Lawrence. The author's brief and penetrating summary of these alone recommends the book.

(The two following books are recommended as a unit.)

The Christian Answer, edited by Henry P. Van Dusen, Scribner's, $2.50.

This exceedingly valuable little book is the fruit of twelve years of "full, frank and leisurely exchange of ideas," by about 25 members of a first-rate group of ministers and teachers of religion, of widely different viewpoints and experience," and "is directed primarily, though not exclusively, to thoughtful men and women who stand somewhat outside the Christian tradition." Professors Paul J. Tillich, Theodore M. Greene, George F. Thomas, Edwin E. Aubrey and John Knox, in five solid, meaty chapters, deal with a diagnosis of our present world situation; the intellectual credibility of the Christian belief; content of the Christian Gospel; social implications of Christianity; challenge of Christianity to the individual. Closely reasoned, clearly written, concise and compelling, this book is a basic discussion of the world in which we live, and a cogent argument for the reasonableness and relevance of our Christian faith. Every minister will want to read, ponder, and re-read.

Our Christian Faith, by Walter Horton, Pilgrim Press. Paper $.75. Cloth $1.75.

This little volume is intended to be guide-book for older young people and adult laymen, in the principles of the Christian Faith as commonly held in our denomination. It is based on the "Statement of Faith" prepared by our Theological Commission. There may be considerable disagreement as to whether this does in fact give expression to the faith of modern Congregationalists: which fact points up the value of the book for discussion. Because of its purpose, it is recommended as highly important for serious study by both lay people and ministers of our churches.

Religious Liberty, by M. Searle Bates, Harper & Brothers, $3.50. Paper $1.50.

Although blessed by the Foreign Missions Council and the Federal Council of Churches, the author has used full religious liberty in diagnosing a perennial problem. It is reassuring in our days of warring ideologies to find such a fair description of Church and State in areas of conflict: Russia, the Moslem countries, India. It is likewise desirable to distinguish between conformity and tolerance, tolerance and liberty, liberty and anarchy, as these are found in the social and religious interaction between the individual and the group. Here is stated, with shadings of philosophical theory and historical contingency, what liberty means to such divergent groups as Catholic conservatives and liberals, Protestant sectarians and traditionalists. This study will endure as a "standard work," because it is both just and comprehensive.

Jesus Of Nazareth, by Joseph Klausner, Macmillan, $2.50. (First published 1925.)

Here is a far more important work than the author's widely read, recent "From Jesus to Paul." This is no novel, no "Sholem Asch treatment," but a

scholarly, objective yet compelling readable account of the life of Jesus, by a Jew who knows whereof he speaks concerning the times of the Master. No Christian can "really understand" Jesus, without this book or its equivalent. Neither can he understand the Jews, without it. There is some special pleading by the author, though it is not subtle enough to deceive. His attempts at apology for his people are in reality a shattering spiritual indictment of Judaism, and show why the contemporary rapprochement between Christianity and Judaism is well-nigh impossible.

These books may be secured from the Pilgrim Press at the special club price of $9.75 all cloth bound; with "Our Christian Faith" and "Religious Liberty" in paper edition, the price would be $7.50.

Of course you are aware of the difficulty of selecting books for another's use. We know it well. We wanted to mention a lot of them. Here are a few which can supplement our Selected List:

"The Predicament of Modern Man," by Trueblood.
"Puritan and Democracy," by Perry.
"The Lord's Prayer," by Freeman.
"Meet Amos and Hosea," by Wolfe.
"Saints and Strangers," by Willison.

A LITANY OF CHRIST'S COMMANDMENTS

Repent and believe the good-news.
For the Kingdom of Heaven is at hand.
Rejoice and be exceeding glad.
For great is your reward in Heaven.
Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.
That you may be children of your Father which is in Heaven.
Have salt in yourselves and be at peace with one another.
That you may be children of your Father which is in Heaven.
Resist not evil.
That you may be children of your Father which is in Heaven.
Love your enemies.
That you may be children of your Father which is in Heaven.
Bless them that curse you.
That you may be children of your Father which is in Heaven.
Do good to them that hate you.
That you may be children of your Father which is in Heaven.
Pray for them that despitefully use you and persecute you.
That you may be children of your Father which is in Heaven.
All things whatsoever you would that men should do unto you do you even so unto them.
That you may be brothers of the Son of God.
Go proclaim the Kingdom of Heaven is at hand.
That you may be brothers of the Son of God.
Freely give.
That you may be brothers of the Son of God.
Go unto all the world and preach the good-news to every creature.
That you may be brothers of the Son of God and that He may be with you always.

THE REV. ARTHUR C. WEIL
The Parsonage, Granby, Massachusetts

Winning Rural Folks

The Rev. Walter Couch
Ashfield, Massachusetts

THE time and energy of a country minister should be spent for one purpose: to win just as many peo- just as quickly as possible to Christian vs of thinking, speaking, and behaving. re are some of the ways in which the nister of a small village church in west- Massachusetts endeavors to carry out t purpose.

First of all, aided by his wife who is rained director of religious education, works with the teachers of the Church hool. On the third Thursday of every nth, twelve months of the year, he ets with them for study and planning. October of each year, a parent-teacher pper and conference is held at which an tstanding speaker challenges and in- ires both. Children's Day in June is a vid summary of what the children have en doing all year. In the fall, the teach- s attend a six-weeks teacher-training stitute at a near-by city church.

Second, again aided by his wife, the nister meets with high-school students ery Wednesday for a period on released me from the school. A curriculum is set which ideally operates to give a stu- nt a course in Old Testament, one in ew Testament, one in Church History, d one in Applied Religion as he ad- nces through high school. The minister so encourages the participation of this oup in an interdenominational youth llowship of which he is counselor, and nich on New Year's Eve held a social d Watch Night service attended by ore than 100 at his church.

Third, an adult class meets with the nister once a month for Bible study, at esent tracing the development of the ea of God. In addition to this, Neigh- rhood Meetings are held in each of a lf-dozen sections of the town at which hymns are sung and the people are given an opportunity to ask questions of their minister in a free exchange of ideas. These meetings close with a circle of friendship, prayer, hymn, and benediction.

Fourth, the written word plays an important part in his effort. He established a four-page monthly paper (printed by the National Religious Press of Grand Rapids, 300 copies, $18.50) called *The Friend* through which he gives publicity to church events and expresses his views in a column called "A Parson's Ponderings." Besides church news, the paper contains news of general interest to the town, special articles by townspeople, and a column called "Town Opinion," which is winning great popularity. He mimeographs a weekly church bulletin in which he records not only local church news, but news of the wider fellowship as well. The front of this four-page bulletin is neatly printed with a call to worship and a picture of the church, with the last page left blank for notes to shut-ins, etc.

Each week the minister makes two carbon copies of his sermon which are mailed round-robin style to many people who are unable to come to church. These copies are put in the local library too. Another contact with a group of older shut-ins is the Round Robin Club which the minister established as a cheer-bringing, letter-writing circle of friends, and for which he regularly writes a long letter. Regular letters are written to servicemen by the minister, and in addition, each Sunday morning addressed envelopes are placed on a table in the vestibule and members of the congregation take them on the way home, write notes, and mail them on Monday. These shut-ins (and many of the regular congregation, too!) hear radio talks once a week during two periods of

a month each in the course of a year, over a small station in the near-by (20 miles) city. A column on the editorial page of the *American Agriculturist* called, "A Parson's Ponderings," reaches many more people in and out of town.

Fifth, each month without fail a meeting is scheduled with the church officers. The minister acts as moderator, but it is the opportunity for any and all who desire to speak their mind regarding church matters. At present, this group is planning to beautify the sanctuary of the church and, with the minister, is giving much thought and time to this over and above the regular matters of business to which it must attend. This group is also addressed by the minister on important matters about which the congregation should be thinking, and is a very influential factor in congregational thinking and acting.

Sixth, the minister takes advantage of every possible meeting of groups like the Grange, the P. T. A., the Kiwanis, etc., to plant the seeds of Christian ideas.

In these and many more ways, the minister seeks to carry out his purpose. When one stops to realize that there are periods during the year when all of these activities are going on at once, one might be led to ask, "How in the world does he do it all?" He would reply that all of us as ministers should have a powerful sens of urgency, and therefore should do a much as possible. But we cannot do it a alone. We must enlist lay help as muc as possible, although it usually turns ou that we ministers do much of the worl But it can be done if we are willing t work hard for long hours.

However, he would also utter a wor of warning. "Yes, we should do as muc as possible. But we owe something to ou wives. Our home life should not suffe Nor should our sleep nor our proper die suffer very much. Nor should we detrac from sufficient time in the study to d some hard intellectual digging, nor shoul we slip up on regular pastoral calling. W should do as much as possible, but shoul not neglect any of these. In the fina analysis, the best ministers are those wh have a sane, wholesome, happy home lif and who have time to prepare good ser mons and to make many parish calls These things are absolutely basic! Let us do as much extra as we possibly can, but not at the expense of these basic functions of the minister. The minister who is happy and healthy, who carefully prepares thoughtful, uplifting sermons, and who visits his people as a wise friend and counselor—this is the minister who will win the most folks in the shortest time in either the village or the city!"